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WEEKLY REVIEW.

—Ecclesiastical affairs in Ceylon, are still in a very unsettled condition. At the late Conference of Indian Bishops at Calcutta, the following were some of the resolutions adopted:

(i.) That the Bishop of every Diocese is in the last resort responsible for all teaching given, and all work done, within the Diocese in the name and under the authority of the Church.

(ii.) That in accordance with this principle, every appointment to the discharge of spiritual functions in the Church ought to be made with due recognition of the ultimate right of the Bishop to be consulted on such appointment, and to exercise a *veto* on the same.

(iii.) That it follows from the same principle that like recognition ought to be accorded to the ultimate right of the Bishop to be consulted with regard to any change in the management, order of service, or place of worship of any congregation.

"With these resolutions to support him Bishop Copleston &c." appears bent on harassing and opposing as the Church Mission Society's Missionaries and their Work in his diocese. From recent information we learn that two other agents of the Tamil Cooly Mission, the Rev. Mr. Cavalier and the Rev. P. Peter, are threatened by the Bishop with being dealt with, as contumacious. The principal reason for this threat is, a proposed new church at a place called Pusselawa, and the charge preferred against these two missionaries is, they are organizing division, which being interpreted signifies that they are setting at nought "the ultimate right of the Bishop to be consulted with regard to any change in the management, order of service, or place of worship, of any congregation. Hitherto the Church Missionary Parent Society has assumed a bold and uncompromising attitude towards the Bishop's policy of interference with their work, by approving of the course of action pursued by their agents in Ceylon, and by plainly refusing to yield implicit obedience to the will of the Bishop. Whether the Parent Society means to maintain this attitude or not, we are not in a position to say; should it however, waver in the maintenance of the rights of the Tamil Cooly Mission and its adherents against Bishop Copleston, a contemporary informs us that then "it is more than likely the London Mission will be asked to take the oversight, and supply the Superintendents, Catechists &c., from their Travancore mission."

—Some time back we read of the introduction among our Soldiers at Colaba, of "the Guild of the Holy Standard." Now we hear of an effort to establish among the employes on the line of Railway, "the guild of the Holy Cross." Very probably the next "guild" we hear of as being introduced into this Country, will be that of "the Holy Sacrament." These guilds are religious associations organized mainly by the Ritualistic clergy of the Anglican Church, and bear various names. They are we understand, to be found by the dozen in England. We confess we are not well acquainted with the nature and constitution of these guilds, but what little we do happen to know concerning them, makes us believe that they are insidious and dangerous means of propagating error and heresy. We have before us a notice in a well known English paper, of a manual published and used by a guild known as "The Guild of all Souls," which only serves to strengthen our belief:

The manual is chiefly made up of "Prayers for the Dying" and for "The Faithful Departed"—the latter occupying infinitely the larger space. There is a "Litany" (to be said once a month) "for the Faithful Departed," which is little more than a blasphemous parody of that in the Prayer-book. "God the Father," "God the Son" and "God the Holy Ghost" are severally invoked to "have mercy on the souls of the faithful departed"; then follows the supplication, "Good Lord, deliver them" (that is the *departed*) "From the power of evil spirits," "From cruel flames" "From intolerable cold," "From weeping and gnashing of teeth," and so on. It follows, therefore, that instead of resting in Abraham's bosom, we are required to believe that the souls of the faithful when delivered from their earthly tabernacle are subjected to all the imaginable and unimaginable horrors of a certain place which—without Scriptural warrant—Rome has cunningly "invented" for the aggrandisement of the priesthood! But the souls have another chance, the ingenuity of the founders of the guild having devised "A Method of Offering our Communion for the Faithful Departed or for a particular soul." "I offer to Thee," the form proceeds, "this my Communion on behalf of the souls of (. . . . . and of) and all the Faithful Departed"—the blank is of course to be filled up with the name of the person in whose favour the communicant gives up his vested rights in the Communion just as he would make over any of his goods and chattels! The notion obviously rests on the hypothesis that the real body and blood of Christ are corporally and locally present, otherwise the beneficial interest in them could not be passed on from one to another.

Alluding to the guild story, the paper says:

No names given, but the guild is managed by a "President," who shall be a "priest" and a "council of five." Lay "Brothers and Sisters" pay 5s. annually; but by a rule passed at the Hatcham meeting "priests are exempted from payment" altogether. As to the privileges to which members are entitled, they consist (1) of a share in the prayers of the guild after their souls have quitted their bodies and passed into Purgatory, (the *word* "Purgatory" is carefully avoided, but a belief in the *thing* itself is clearly the pivot on which the whole machinery turns); and (2) of a right to use (gratuitously) at their own funerals, and at those of their wives, husbands, or children (if under fourteen), the tawdry "Catholic furniture" of the guild,

The same paper gives us a description of "The procession of guilds at St. Alban's Holborn."

It may interest our readers to know what it was like:—

"There may have been ten or a dozen guilds, each averaging about a score of members—pre-eminent among which were the guilds of St. Alban's, of St. John the Baptist, and of the Blessed Virgin. The devotees of the latter seemed to have increased during the year, and—including some very tiny little tots—may have mustered hard upon half a hundred, *all veiled*. They carried bouquets of primroses and marched behind a blue banner on which white lilies, sacred to the Virgin, were embroidered. A large picture of their goddess was also set up against one of the piers, with many floral offerings and a pair of lights burning before it. A curious ceremony was performed in the chancel which I did not describe—because from my position I did not see it—last year. This was the solemn "censing" of all the altar vessels, &c., but the effect was ludicrous in the extreme. When it came to the turn of the linen cloth, which the four "priests" held by the four corners, it looked as if they had got something in it. So much so, that I thought of what the Papists call the "Easter Sepulcre" and the burying and disinterring of sacred dolls. But it could hardly have been this, the hour being four p.m., which is much too late in the day.

—The Telegraph announces to us that the Transvaal Republic (South Africa) is no more. The British Government have annexed it. The Republicans however are inclined to resent this step, and purpose despatching Special Deligates to Europe and America, to protest against the annexation.

—From the same source we are apprised of the Sultan of Turkey assuming the new title of "Defender of the Faith." This sounds like a call to all true followers of Mahomet, to rally round the banner of Abdul Hamid.

—Another case of a European causing the death of a native has come to light. A Mr. Stoelki of Darjeeling was charged the other day with assaulting and so bringing about the death of a native tailor in his wife's employ. We earnestly wish Europeons in this country bearing as they do the sacred name of Christ, and professing to be His followers, would apply themselves to carry out in their intercourse with natives the divine precept "ye masters do the same things unto them forbearing threatening," and would seek to show "all meekness unto all men." Unfortunately as a rule, they imagine that they have every right to do what they please with the natives, and hence act often arbitrarily and even brutally towards them. One of the principal obstacles in the way of the evangelization of India is the fearful misrepresentation given to Christ's character and teachings by the ungodly lives and outrageous conduct of many Europeans in this land, and these are the very ones, who, when questioned on the subject of Missions, pronounce all Mission work in India as an absolute failure, decry it as so much labour spent in vain, and give it as their settled opinion that the best thing the missionaries can do, is to pack up and return home. It would be far better if such people, instead of wasting their time in prating about matters they are entirely ignorant of, and giving vent to opinions which are utterly valueless, studied to cultivate the Spirit of of Jesus Christ, and by holy consistent lives rendered attractive the religion they profess, to their heathen neighbours. This would prove one effective way of facilitating and furthering the spread of our Lord's kingdom amongst them.

—Of seeking out many inventions their seems to be no end. This is true of the numerous inventions of engines and instruments for destroying human life. From the columns of a Home paper we learn of a gun, invented by two Sub-Constables of Waterford, which consists of forty chambers of rifle size, enclosed in a single cylnider, and supposed to fire 800 rounds per minute. It is calculated that ten thousand men armed with 1,666 of these guns, would fire 1,332, 800 shots per minute. Men of the nineteenth century are determined on devising the most successful means of murdering wholesale their fellow creatures.

—It is proposed, so the *Indian Christian Herald* tells us, to hold a conference some time in June, at Calcutta, we presume, to settle some difficulties in connection with the relation of Church of England Missionaries to the Bishop. The said conference, "to consist of the Bishop, clergy, and the Church Committees. and faithful laymen."

A friend, who does not forward us his name, has sent us the following "Replies to and notes on the questions recently issued to the Reverend the Clergy of the Diocese of Madras by the Bishop.

1. "Do you think it necessary, under the circumstances of the revival and extension of the Corporate Work of the Church in recent years, that the relations of our Missionary Societies to Diocesan Organization should be considered and more accurately defined?"

I. No. I do not see that it is "necessary." The action of the Bishop of Columbo should not disturb

the "Pan-Anglican" Church by the endless controversies that the questions under reply are calculated to evoke.

2. Do you condsider that the question of the conditions under which Lay Agents are to be employed in the Church, demands the serious attention of the Church?

II. No. Until the questioners define the expression "the Church." The whole paper seems to identify "the Church" with "The Bishop of the Diocese," instead of being what is defined in Article XIX. I think that the *present* practise is more under the control of the Church as defined by that 19th Art. than that proposed by the Bishop of Columbo and colleagues would be!

3. "Are you of opinion that the Bishap of every Diocese is, in *the last resort*, responsible for all teaching given and all work done within his Diocese in the name and under the authority of the Church?"

III. No. There cannot be responsibility without power. The home Bishops have repeatedly declared themselves powerless to check the teaching of "blasphemous fables and dangerous deceits." If they are powerless, it is clear they cannot be held responsible.

4. "Ought every appointment to the discharge of spiritual functions in the Church to be made with due recognition of the *ultimate right* of the Bishop to be consulted on such appointment and to exercise a veto upon the same?"

IV. No. The right of the Parson (*persona*) should not be set aside by fresh centralization. The Bishops should be "fellow-helpers" in our joy, not "lords over" us—1 Pet. v. 3. We have lately seen one not content with being *lord* over, but claiming to be the "Voice of God" in Bombay.

5. "Ought like recognition to be accorded to the ultimate right of the Bishop to be consulted with regard to any change in the management, order of service, or place of worship, of any congregation?"

V. No. The freedom of the clergy and their Executive Committees or Vestries should not be hampered. The Bishop has the Law on his side if it be broken by one of his clergy. The proposed rule is utterly unfit for the work *in partibus infidelium*. It might possibly—but query—better suit a Christian land with its established parishes, &c.

6. "Is it a sound rule that no building should be used habitually for the celebration of the Holy Communion without the Bishop's license or permission?"

7. "Is it a sound rule that no building should be used even occasionally, except under pressure of necessity, for the celebration of the Holy Communion without the Bishop's license or permission?"

N.B.—"These questions 6 and 7 have no reference to the private communion of the sick."

VI. No. } The above considerations apply
VII. No. } here. It is not probable that the Clergy would resist the Bishop's admonition in such cases, but we do not want fresh laws or more "red tape."

8. "Is it desirable to provide a system of Synodical action, Diocesan and Provincial?"

N. B.—"Your views on the constitution of Diocesan Synods may be stated in your paper of remarks,"

VIII. No. It would be most undesirable to vote for such a system *before* we know what the questioners intend the proposed synod's composition to be. The present difficulties in Ceylon are not only between the Bishop and some of the seniors and best of the *Clergy*, but involve a serious breach with the *Laity* also.

9. "Under existing circumstances, is it advisable that a Clergyman against whom proceedings may be taken, should have the opportunity of submitting his case to an informal Court held by the Bishop, the Bishop undertaking in that event to recognise the right of appeal to a similarly informal Court held by the Metropolitan, whose decision shall be held to be final."

IX. No. These "informal courts" are intended to take the place of the Law of the Land, and if voted for, and even consented to by parties, their finding has no legal power. *e. g.*, In a late case, one affecting a person who was bound not to go to law, or if so doing he was to forfeit his claim on the Fund, it was ruled that *no man or body of men can set aside the Law of the Land or a British Subject's right to appeal to that law.* This question No. 9 is = in effect:—"Shall we do away with the late Act of Parliament and all other non-clerical courts of appeal," &c.'

—The following Reports have come to hand

Report for the year 1876 of the Bombay Society for the prevention of Cruelty to animals.

The Seventeenth Annual Report of the Board of Foreign Missions of the United Presbyterian church,

Report of the proceedings before the Free Presbytry of Glasgow in connection with the Mission of the Rev. A. N. Somerville to other lands.

Report and Statement of account for the year 1876 of the Chanda and Central India mission.

We are also in receipt of the March number of the Madras Church Missionary Record, and the May number of "On Guard."

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SATURDAY, MAY 12, 1877.

THOUGHTS ON THE GOSPEL OF JOHN.

"*God so loved the world that he gave his only-begotten Son.*" iii. 16.

Some would attach a boundless significance to the word "so" in this connection, regarding it as apostrophic, as though the sacred writer were saying, God so loved the world that all finite conception is lost in the attempt to understand it. This is a truth, but it does not seem to be the truth here intended. The word "so" is defined by what follows, and has reference not so much to the measure as to the method of the divine love. It is not, "God so loved the world that he determined to save all sinners of this mortal race, whatever their dispositions;" it is not "God so loved the world that he undertook to bring all sinners, by some means or other, into harmony with himself; but it is, God so loved the world that he gave his only-begotten Son that whosoever believeth on him should not perish but have everlasting life. God so loved the world that he provided a way of salvation available for all, and actually realized by as many as should believe upon his Son. God so manifested his love to a guilty race, that his wisdom was not impeached or clouded by it; so manifested his love that his justice became correspondingly exhibited; so manifested his love that his holiness, his truths his sovereignty, all his perfections were signally illustrated. God so manifested his love as not to take away from the exhibition of his hatred of sin; so manifested his love as to give no encouragement to sin, but the greatest possible discouragement to it. So that the word "so" is not a mere glorification of his love, but a declaration of the perfect harmony of God's love with all his perfections.

It is amazing the amount of doctrine contained in this verse. Analyze it, and you find the following doctrines, all contained or involved in it:

All men are sinners.
All men are dead in trespasses and sins.
No man is able to save himself.
No man can be saved by works of righteousness performed by himself.
There is but one salvation for man.
God himself provides this only salvation.
Christ is the only-begotten of the Father.
God gave his Son for man's redemption.
God could not give what he had not to give; so this method of salvation violates no demand of justice.
An only-begotten Son must participate of the nature of his Father.
Christ differs from all creatures, and is above all.
Salvation is by faith, and is therefore by grace.
Salvation consists in having eternal life.
Not to have eternal life is to perish.
They who believe not continue in their sins, and perish.
As the love of God is conspicuously manifest in this salvation, it is the culmination of guilt to neglect it.
Whosoever will, may have everlasting life.

Everlasting life does not simply mean perpetual existence. The word "life" denotes union with God, and is that which Adam forfeited when he sinned. "In him is life;" in God; as God was in Christ, so Christ is our life. The sinner is dead while he liveth. Life and faith spring up together. And this life is the *aeonic* life that is beyond the circle commanded by sin. Beatific life. Perpetuity, the least thing comprehended in it. Perpetuity of imperfection is not a blessing, but a curse. He that hath the Son of God hath life; he that hath not the Son of God hath not life; for he is the Vine, and only they who abide in him have life. In thy favour is life. This is eternal life, to know thee the only true God and Jesus Christ whom thou hast sent. I am the bread of life that came down from heaven to give life unto the world. In him are all things that pertain to life and godliness. If ye believe not that I am he, ye shall die in your sins. He that believeth has passed from death unto life. There are millions of beings in the full exercise of their powers, who have been in existence for thousands of years and who live on from age to age, yet in the Scriptural sense they are without life, because they are not in God. Life, eternal life, denotes therefore a particular relation in which the creature stands to God. To depart from the living God is to depart from life.

"God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth not is condemned already." 17, 18.

Where there is sin, there is condemnation. God's voice in the heart, condemns; God's voice in the discipline of life, in all nature in fact, condemns the sinner. Condemnation must precede salvation. The very salvation that God has provided is such as secures the condemnation of the sinner before it saves him. The 16th verse of John iii., telling the old old story of God's love, carries with it an awful amount of condemnation, stripping man of the last vestiges of righteousness, and showing him to be hopelessly lost as regards his own works and possibilities.

ETHICS OF UNBELIEF.

Professor Clifford is the writer of an article on "the Ethics of Belief" which appeared lately in the *Contemporary Review*. One of his conclusions is thus expressed:

"We may believe what goes beyond our experience, only when it is inferred from that experience—by the assumption that what we do not know is like what we know."

This supposes that men, every where, under all circumstances, know all that is knowable. For if they do not know all that is knowable, what right have they to reject information concerning something that is beyond their knowledge, on the ground that it is unlike all they know? The well-known illustration of the African Prince, will help to elucidate this matter: he was told of a country where the rivers became hard as a stone and continued so for some months every year, and then became fluid again. This was totally different from anythig he had ever known, and he therefore rejected it. He was evidently a disciple of Professor Clifford, born out of due time. The discovery of vaccination as a safeguard agaist smallpox, ought—according to this axiom to have been scoated by philosophers as well as by the vulgar. People in the heart of China, shown a photograph and assured that it had been taken by the sun, ought to conclude the traveller to be a liar, for the thing reported is not merely beyond their experience, but unlike any thing they are acquainted with. It is very true that the discoveries of science stand in a certain relation to one another, and one prepares the way for the other, and in a certain sense dimly prophecies the other; but it does not follow that men must master all the intermediate discoveries in order to receive the one that is beyond. Electric telegraphy has been true from the beginning of the world; electricity had the same properties at the beginning of the world that it has now; but it took scientific men 6,000 years to grope there way to this invention. Yet, on the supposition that information regarding this application of electricity had been vouchsafed at a previous age, men were bound to scout it, according to Professor Clifford's axiom.

Two other principles of Professor Clifford, are as follows:

"We may believe the statment of another person, when there is reasonable ground for supposing that he knows the matter of which he speaks, and that he is speaking the truth so far as he knows it.

"It is wrong in all cases to believe on insufficient evidence; and where it is presumption to doubt and to investigate, there it is worse than presumption to believe."

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We find nothing to reject in these principles. But we are at a loss to understand how under the guidance of these principles, any one should reach the conviction that the belief in God and the belief in immortality are "absurd, groundless and demonstrably false." A good many men have 'demonstrated' that there is no God, but some how the demonstration does not stick; it needs to be made over again, and always will. Men of 'common' sense notice that the seed supposes a particular soil to which and to which alone it is adapted; requires the interchange of light and darkness, in other words, the revolution of the earth on its axis; the change of seasons, in other words, the inclination of the globe to the ecliptic at a certain angle; requires moisture, in other words, that over an ocean 1,000 miles distant evaporation should take place, and at a particular season the wind should blow from a particular quarter that the clouds may be carried to certain mountains, there to be reconverted to water and flow in streams to the soil where the seed is lying; that the sun, 90,000,000 of miles away should be a leading member of this widely-extended conspiracy to undo Professor Clifford's demonstration, and cause the seed to spring up and bear fruit marvellously adapted to give pleasure to the human palate. To believe that these infinitely ramified combinations should work together of themselves to produce results upon which depend human life and human capacities, even the power of thought, without any thought or intelligence or will, is in our opinion, absurd, groundless, and demonstrably foolish. We are told of an unbeliever who once found himself in a library where there was an orrery; he admired the miniature representation of the solar system and the mechanism by which the planets were made to move around the central body, and asked who had made it. The gentleman of the house answered 'Nobody; it happened into existence.' The suggestion was that if it was absurd to suppose a clumsy piece of mechanism like this to have been without an intelligent designer, how vastly more so to deny the universe a Creator, and demonstrably foolish. Common sense has clearly the advantage over the Professor's uncommon sense. But when a man has settled it in his own mind that it is absurd to believe in a God, we do not wonder that he should discard the idea of immortality. Life is rather too long as it is here, on this globe, if there is no omnipotent one at the helm. Men do not care to make a three weeks' voyage, unless the Captain understands navigation; and if the universe were without a presiding Deity, one would like to quit it, before it were dashed to pieces.

There is a great deal of the skepticism of the day that may be ascribed to the union of ambition and conscious incapacity. Men are immensely ambitions and are conscious that they have no powers whereby to achieve greatness; but they take note that skepticism has to many minds the *appearance* of intellectuality, so they begin recklessly to deny the things that have been most commonly received among men.

The Professor invokes, it seems, "the sleepless vengeance of fire" upon those who do not share his unbelief. Has he had an understanding with fire? has he made a covenant with it to the effect that it shall make war against religious people.

In the days of the Psalmist, the fool said in his own heart, no God; he now prints it.

WHOSOEVER. III.

"THOU art inexcusable, O man, WHOSOEVER thou art that judgest." Rom. ii. 1.

The man that judgeth another condemns himself, for he himself doeth the same things. Any one that sits in judgment upon another, shows thereby that he is acquainted with the law, and recognizes the claims of the law upon man's obedience; by this he is himself condemned, for he too transgresses the law. It will not do for him to make distinctions and say that the law must be kept in some points, and may be disregarded in others, or to say that what he does against the law is of little account and what others do is of much account. The law derives its importance from the Law giver, even from God, and in breaking the law men choose their will instead of God's will, and virtually throw off allegiance. Men are not subject to the same temptations; what is a powerful temptation to one is not to another. Some have a great respect for the opinion of society, and show those things which have the stigma of society affixed, and then take credit to themselves for this abstinence. They simply show that they have more deference to the authority of man than they have to the authority of God; they do not abstain because God has forbidden, but because man has forbidden. When these persons find themselves in a laxer state of society when for instance they remove from some quiet place in England to the interior of India, they soon begin to do things which they would not have dreamt of ever doing, in England. It is astonishing how men allow themselves to be stultified as they do, with regard to this self-restraint, claiming to be immeasurably higher in morals than others who are not governed by the fear of displeasing society. The principle upon which their good behaviour rests, makes it certain that in matters where the question lies between their own will and that of God, self will have the perference. If this form of self-deception could be torn away from men's hearts, countless millions would to-day be in the dust through conviction of sin, who are now puffed up with the idea of their own goodness.

"WHOSOEVER shall keep the whole law, and yet offend in o e point, he is guily of all." He is a law-breaker, just as truly as if he broke the law in many points; and the presumption is that wherein he keeps the law, he does it because it is convenient so to do. Adam offended in one point only, but that point was just as true a test of fidelity as a dozen would have been. Saul was rejected from being king over Israel, because he had offended in one point. Moses was actually on his way into Egypt to undertake the deliverance of the Israelites, when God sought to kill him, because in one point he had failed to do the will of God, viz., in the matter of circumcising his children. One act of rebellion makes a man a rebel.

Men are always judging one another, always blaming one another, always detecting failures in one another. Look at the list of offences given by Paul in the verses preceding our text: "Fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." How often do we hear expressions like these: H's a bad man; he's covetous; he cherishes malice; he is very envious; he is always quarreling; he's a deceitful man; he's not to be trusted; he's one thing to your face, and another behind your back; he's not a God-fearing man; he's proud; he's a grest boaster; etc. etc. Now every remark of this kind, involves the condemnation of speaker. because it shows that he knows the law, knows what is right, what a man ought to be; and then he does things belonging to the category. He may not have taken life, but he has been envious; he has not been carefully following the law of love.

Some men are marvellously careful to be upright and unblamable in their conduct, and are shocked at the careless conduct of others. It is a good thing for society that it is so, and it is a good thing for the man himself that he should keep far away from immorality and vice. But the question for every such man or woman is: Whom are you serving? Are you living for a reputation? Is the favour of a man of more account to you than that of God? The two principles are wide as the poles asunder; and the man who is influenced mainly by a regard to his reputation, is on the wrong track altogether. Whosoever thou art that judgest, whosoever thou art that keepest not the whole law, thou art condemned. You are daily and hourly conversant with the very thing that condemns you, namely, the law.

MAHOMEDISM AND THE EASTERN CHURCHES.

AMONG those who have given much attention to the study of prophecy, it is generally understood that in the ninth chapter of Revelation, we have an account of the rise and spread of Mahomedism. To those who have not given much attention to the subject, we recommend a careful study of Bishop Newton's work on the prophecies, written about the middle of the last century, as a preparation for the study of more modern works on the subject. While there is no commentator with whom we entirely agree, we think that Barne's on the Revelation will be found helpful to those who wish to know what many of the most thorough students of the word have thought about the matter.

The key to the interpretation of Rev. ix. is found in verses 20, 21:

"And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold and silver and brass and stone and of wood; which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

During the period that followed upon the apostolic age, down to the seventh century, the churches planted in Palestine Asia Minor, Assyria, Persia, Egypt, and the contiguous countries, had, at first by slow and almost imperceptible degrees, afterwards more rapidly, become corrupted from their Scriptural simplecity, until at the beginning of the seventh century, the reigning religion was anti-Christian rather than Christian. The word rendered "devils" in the above extract is not well rendered. The original word is *daimones* from which our word "demons" is derived; yet the English word does not convey the true sense of the original. The original word designates an intermediate order of spiritual beings between God and men, and not necessarily *evil* spirits. Some of these *daimones* were good spirits. Socrates professed to have an *endaimon*, a good demon or spirit, or as we would say, angel, who gave him information and direction and aid. In the Christian church, so called, at the time we refer to, the reverence originally felt for the memory of the martyrs and eminent saints, had gradually developed into a worship in which the spirits of these departed ones received more honour and attention and trust than Christ himself. By degrees there had also been introduced into the churches, representations of these departed saints, and worship was constantly addressed to these. The admonition of the aged John, Little children, keep yourselves from idols, had not been heeded by the generations of Christians that had come after his time. The enthusiasm awakened by the example of holy and devoted men and women, instead of showing itself in efforts to imitate them in their honourable walk, took the much cheaper form of invocation; and men were pious not according as they resembled the noble army of martyrs, but according to the fervency of the prayers addressed to those departed worthies. The temptation was not, as with the Jews of old, to worship Baalim, the gods of the neighbouring nations, for Christianity had obtained a complete victory over the mythologies of Rome, Greece, Assyria and Egypt, and nobody now even professed to worship the deities once worshipped among those nations. But the particular temptation was to glory in the renounced Christians of apostolic times, now supposed to be in heaven, and regarded as elevated to mediatorial functions. As God punished the Jews for their idolatrous defections, by at length giving them into the hands of their enemies, and allowing them to be led away captive by a heathen power; so, when the backslidings and apostasies of the Church of Christ had reached their climax in the countries bordering on the Mediterranian, God suffered the Mahomedan scourge to arise and sweep over all those countries.

Nothing could have been better adapted for the purpose. The Mahomedans had an intense hatred of every thing in the visible form of idolatry, and carried it so far that they waged relentless war against all images and pictures, even when not worshipped and simply cherished as works of art. They are symbolized in Rev. ix. as an immense army of locusts, with scorpion stings, which were commanded to harm only those persons who had not the seal of God in their forheads. There were still some among the Christian populations of the Levant, who refused to worship pictures or images, or have them in their places of worship, and these were exempted from the scourge. The rage of the conquerors was directed against those who had intermingled the worship of saints and of images with the worship of God and the profession of Christianity. The verses to which we have directed attention, show that the degenerate Christians exposed to this terrific scourge, would not be destroyed; as communities and as churches they would continue to exist, deprived of all religious liberty and subjected to civil humiliations and oppressions of various kinds; and further, that the tremendous discipline to which they were subjected throughout these ages, would not have even a reforming effect. They would persevere in the very practices, on account of which the wrath of God had come upon them.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

MY DEAR FRIEND,—I send for insertion in your paper the following extract from the Annual Report of the Chandah and Central India mission—for 1876 as it will match very well with the article on Rev. Nehemiah Goreh in your issue of the 28th April last.

KAMPTEE MISSION.

From Rev. A. H. Etty, chaplain of Kamptee "another native Christian, a Baptist, who had been "a Subahdar in one of our Regiments, I was obliged "to debar from the *altar*, as he had no intention of "joining *the church*. This is one of the things that "requires to be looked after in native communities, "as they seem to have very lax notions about the "church's discipline, and her jealousy in guarding the "Blessed Sacrament against *profanity* and schism."

Then writing, in reference to "Bhandara" between Raipur and Kamptee he says.

"The other native Christians here are all Presbyterians, who seemed rather surprised at my excluding them from the Holy communion, as they had "been cordially or ignorantly allowed by some of "my predecessors to communicate. Unfortunately, "this laxity of discipline is too much encouraged in "India and so its correction seems harsh.

Rev. Etty thus takes upon himself to correct our Blessed Lord's injunctions.

He debars the poor Native Baptist from what does not exist. "The altar," for as there is now no sacrifice, and no sacrificing priest, the sacrifice having been offered up once for all as this man, that is, our High Priest, the Lord Jesus Christ after He had offered one sacrifice for sins for ever sat down on the right hand of God, and as Jesus the Son of God has passed into the heavens, there can be no altar for there is no officiating priest so that the ignorance of Rev. Etty, the self constituted Judge of the poor Baptist is to be pitied.

But when he goes on to state, that because a Baptist wishes to partake in the feast of love, it is profaning the Lord's supper, and that this act of profanity must be guarded against, when he states, and seems to rejoice in his statement, that he excluded Presbyterians from the Lord's table; then it is no more the Lord's table but the Rev, Etty's table—I wish to know if the Rev. Etty reads his Bible and if so, will he or any one interpreting God's Word after his manner give me the correct meaning—of the words in xiii. John 34-35 where our Lord says: *A new Commandment* I give unto you, That ye love one another, as I have loved you, that ye also love one another—*By this shall all men* know, that ye are my disciples, if ye have love one to another. Here is our Lord leaving the world, speaking for the last time, and giving His last charge to His disciples. The want of love of this kind must needs be a plain proof that a man is no true disciple of Christ.

The great standard is. Thou shalt love thy neighbour as thyself observe, that our Lord does not name gifts, miracles, intellectual attainments, Church form, but "LOVE." Therefore *no love no grace no regeneration no true Christianity.* Love is the fulfilling of the law.

Does Rev. Etty's Bible contain the following passages. xvii. John 11-21-23. xii. Romans 5. 1. Cor. x. 16-17. 1. Cor. xii. 20-30. Ephes I. 23 and iv. 25 see also iii. Eph. 14-16.

In this last quoted chapter we have the Holy Spirit, saying. "Of whom i. e. of our Lord Jesus Christ." the *whole* family in heaven and earth is named—and again. See v. 18. may be able to comprehend *with all saints.* I suppose according to the "Priest of Kamptee" members of the visible Dissenting Churches are not children of God—do not belong to the body of which our Lord Jesus Christ is the Head over all things to the Church.

I do not read of a divided family of God. I do not read of a dismembered Christ—of a separate Lord's table for the various man made sects.

Paul asked the church of Corinth—Is Christ divided? I ask now the same question.

My dear Old Bible tells me. There is neither Jew nor Greek, there is neither bond nor free there is neither male nor female, "*for ye are all one in Christ Jesus.*" Will the Rev. "Excommunicator" inform me, if he has the following passages in his Bible.

1 John iii. 14-18. and 1 John iv. 11-20-21. Rev. Etty says in referring to the "profanity" in admitting Christians of other sects to the Lord's table—"Unfortunately this laxity of discipline is two much "encouraged in India, and so its, correction seems "harsh."

I praise God; that in the Church of England there are men, true standard bearers of the Gospel of Christ; who ask not, if a man is a Baptist or a Presbyterian, but when they know that a person loves Christ, and has the badge of discipleship *not* of regeneration by Baptism, but the inward grace of the Holy Spirit by being born again, not of blood nor of the will of the flesh nor of the will of man, but of God, when I say, such men know a soul is born again into the kingdom, then he is freely admitted to partake of the Lord's supper—the feast of love. Such men are the salt in the midst of the corruption which reigns in the Church of England the lights that shine in its darkness.

While sorrowing over such opinions as expressed by the Rev. Etty, I consider it right, that those excommunicated Native Christians of other sects should know that the true living members of the church of Christ sympathize with them and they are not to judge by one man's acts or opinions let them try the Spirits whether they are of God.

In conclusion I ask pardon for trespassing on your space, but as a member of the church of England notwithstanding I was baptized in it yet remaining for a long course of years a child of wrath and of the devil brought up confirmed in the church, attending for years its ordinances despising all dissenting bodies, it was alone through the operation of the Holy Ghost, the sanctification of the Holy Spirit, and belief of the truth, that my eyes, were praise to God, opened, and I no longer remained in blindness and could see and now realize that of a truth God is no respector of persons, but in every nation he that feareth him, and worketh righteousness is accepted with Him for by grace are ye saved through faith and that not of yourselves, it is the gift of God. Not of works, lest any man should boast. I mention the fact of my connection with the Church of England to show that I am not biassed by either of the above excommunicated sects.

Would that all held Willlam Penn's views who said "The humble, meek, merciful, just, pious and devout Souls are every where of ONE religion, and when death has taken off the mask, they will know one another, altho' the divers liveries they wear here make them strangers."

Were these idle and useless forms sunk in India the heathen would soon turn to the Lord.

It is noteworthy, that the Secretary of the Chandah and Central India Mission the Rev. Carruthers can find, that some good thing comes out of those who dare to assail the Lord's supper with their profanity and schism for he says:—

"It is only just to the Free Presbyterian Church "of Scotlend to say, that one or two of the missions "best agents have been obtained from the Free "Church school here with which there is no rivalry "but a common zeal for Christ."

Your's in the faith,

H. VANHEYTHUYSEN.

Mhow, 1st May 1877.

SIR,—Permit me, if you please, to say a few words in refutation of the charge of "mummery and tomfoolery," the "grotesque mixture of the grave and the light, the solemn and the ludicrous" brought against and spoken of in allusion to the proceedings of good Templars in the article in the Bengal Magazine for February last, quoted in your last issue.

Not being a "Freemason" I cannot say how far Good Templary assimilates with that "Noble Craft," but I fail to find how anything that has for its object the real good of mankind can be rightly styled "mummery or tomfoolery." It may be our friend the writer is an exceptionally wise man, hence his designation in the above terms, of acts which he fails to understand—practised though they may be by millions of his fellow men, who in consequence, must be in *his* estimation, buffoons and tomfools, though, be it observed—he yet speaks of some of these very people as "Godfearing and pious." In fact, through the whole article in question there seems to me to be alternate layers of soap and soot—here he gives us a good word—there a bad one—we do not mind the soap but can well dispense with the soot.

It must not be supposed from the forgoing that I bow to the allegation of the performance of aught which might be construed as meriting the reproach of mummery or tomfoolery" cast upon the Noble Order to which I have the honour to belong. On the contrary—I flatly deny, in the name of that Order "the doing of any act derogatory to the dignity of man in his noblest form, and I cannot help supposing that our friend the writer in the Bengal Magazine cannot truly say he "proves all things."

Admitted that certain signs are reciprocal among Good Templars, it yet requires an extraordinary amount of fancy to stigmatise such signs as "mummery and tomfoolery." They are not, necessarily, an accompaniment to the business of the meeting, and are only meant for individual members who may meet and by their use recognise each other and even for such a purpose their use may be dispensed with.

The imputation of "theatrical amusement mixed up with our solemn devotional exercises" as also the "comical performance of suddenly kneeling down to thank God for the part already acted and supplicate blessings for that about to commence," I also flatly and emphatically deny.

Our friend is only just when he allows that we do some "good" but seems to hint at the advisability of exchanging our method for one of his superior style. He also quotes a "young clergyman of superior education" who is very much frightened lest Good Templary shall do what he fears the Church cannot—or rather, as our clerical friend is made to say, he is afraid that "Good Templary is likely to be construed into a reflection on the power of the church to correct social abuses or abate social evil." There may or may not be truth in this remark—in any case, the Church (whatever that may mean now-a-days) should not leave itself open to the allegation of indifference to social evils and abuse which would seem to lurk in the remark. The "Church" is supposed to grapple with *all* evil Good Templarism tackles, and to a marked extent tramples on an especial one. Let it do its own little good in its own little way—and let all sects and sorts who are without sin throw stones at it—though we would much rather that they "came over and helped us."

"Master" said an Evangelist, one day "We saw one casting out devils in Thy Name and we forbad him because he followeth not with us. And Jesus said. Forbid him not, for he that is not against us is for us."

Our friends are respectfully reminded of the above tests, and cordially invited to join the noble and.

I. O. G. T.

DEAR SIR,—One that has not, I firmly believe, studied the doctrines of the M. E. Church, a short time ago said that the methodists do not honor God enough by some of their teachings, especially as regards their doctrine of final apostacy.

I trust that all Christians will concede that any doctrine that tends to promote the Glory of God and will lead men to do just what the Word demands of us, is positively a doctrine taught by the Words. I do not intend discussing the possibility of final Apostacy, but I would ask all Children of God to apply the Master's test.—By their fruits ye shall know them"—honestly to the doctrine in question.

Does this doctrine of final apostacy show God unfaithful to his Word? Not in the least. It brings his faithfulness very prominently to view. It makes one believe that Christ will keep his word "if any man abide not in me he is cast out" and will be true to his word if any man fail to abide in him. It proves that God is unchangeable in his attitude towards sin, and that he does not look on sin in his children with diffidence and with less hatred as he looks on sin in an unchanged heart. Again, I say that this doctrine exalts not *faith* but the character

of God. God when passing by Moses in the mount said. The Lord God *merciful* and *gracious, long-suffering* and abundant in goodness and truth and so when a child of God falls, into sin, but repents and asks forgiveness again it is of the Lord's *long suffering, mercy and goodness* that he is forgiven. I know a child of God who once believed in the final salvation of *every* converted soul, but who now sees the possibility of final apostacy. He said "that when he believed the former doctrine he looked on forgiveness as a *necessity* on the part of God. (How else could he view it?) but when he believed the latter doctrine he felt that it was the love and *infinite mercy* of God that forgave him" and this led him to feel a greater love for God of course. Did not this doctrine lead him to see the real nature of God?

This doctrine gives us the reason for the very frequent warnings given by God, Christ and his apostles. I cannot conceive of a grosser insult to the character of God and to God himself as this. To make it appear that God will warn and threaten his children with destruction and death, and yet never intend to do such a thing when they failed to obey his commands. This doctrine gives us the only reason for Satans endeavors to deceive and entangle the children of God. If he could not get what he wants where would be the necessity of *holding fast* what we have?

The thought of the possibility of finally losing oneself leads one to frequent heart searching, and to cry out as David did "Search me O God and know my heart try me and know my thoughts and see if there be any wicked way in me and lead me in the way everlasting." It leads one to seek the purity of heart required by God. It leads to holiness of life. It gives a reason for, and makes one obey the Savior's command "Watch and Pray." It leads one to seek the glory of God in all things, and work out our salvation with fear and trembling. It makes us strive to obtain the reward of the righteous. It makes Christians watch over one another in love, and urges us to take to ourselves the whole armor of God to resist the Devil and sin, and to eschew worldliness and look at it as a great enemy of God and prevents us conforming to the world's principles and practices. It leads us to search the Scriptures.

Now I ask any child of God, supposing he knew nothing of these doctrines, what he would do if this doctrine of final apostacy were presented to him? would he not do just what I said this doctrine does or leads one to do. Then are not all these results according to the teaching of God's Word? If it leads us to do what God would have us do must it not be a doctrine of his Spirit's teaching? If it is of the Spirit's teaching, do we glorify and honor God by holding it or by not holding it? If it glorifies and honors God and it is in accordance with the teachings of the Spirit are we not guilty in refusing to accept it?

Now take a glance at the other side of the question. I ask you dear reader, to place yourself in a position in which you can answer the following questions fairly. Supposing you didn't know anything about these doctrines and the following was placed before you—"If you were once saved by Christ you will never be lost. You might fall into very gross sin yet you will positively be brought again to him," what would it lead you to do? Would you be led to live a life of continual watchfulness, and self-renunciation? Would you be led to seek after purity of heart? Would it lead you to *allow* that which is evil? Would it lead you to watch and pray, lest you enter into temptation, and watch over others in love to warn and advise them? Would it furnish you reasons for *not* indulging your lusts and fleshly appetites which you naturally love? Can it give any substantial reason for the terrible warnings of God and Christ? Now I ask you faithfully, to answer me. What would any body placed in a position in which you are supposed to be in answer? Do you think that the answer would be what God would have it be? Impossible! If not, how then can it be the teaching of God's Spirit?

Now does this doctrine of final Apostacy any way exalt our faith? Not in the least. Just as faith is required of a husband and wife in each others love and immutability to have peace, happiness, and communion with each other, so faith is required of us in God's love and immutability to keep us in his peace and to enable us to have commuion with our Father. Of course the more implicit and trusting the faith the more happines. No one ever dreams of praising a man or women for having faith in his wife or in her husband. It fact it would be a great insult for a man not to have faith in his wife or a wife in her husband. The *source* of happiness is the immutability and love of God, but the direct channel of supply and communication is our *faith.*

I hope. Mr. Editor you will find a corner for this, rather long letter it may help a fellow traveller on his way to Glory and to live more for the glory of God.

Yours in Christ,
M. A. W.

Epitome of News.

Saturday, May 5.

—*Times of India:* The controversy between the Saraogis and Baishnus, which ended at Kurja in a riot, is being renewed at Umballa. The Saraogis have lately built a temple there, and are anxious to celebrate the Rathjathra or consecration service. Their wishes are opposed by the Baishnus, the Brahminical Hindoos, and the authorities have to settle whether the Rathjathra is, or is not, to be celebrated. The Saraogi, as the reader has been told, is a Jain; but the Jains still want a historian, though a great deal has been written about them. From a very remote period Meywar has harboured them; though they are to be found as well in nearly every city and cantonment of India, being engaged for the most part in banking and usury. Of their first appearance in India, says Mr. Talboys Wheeler, no record has been preserved; but he identifies them with the Budhists of the Honayana, or little vessel. They worshiped saints, and are divided into monks and laymen. They built stately shrines of marble, such as are found in Rajpootana, especially in Mount Aboo; but their most celebrated shrines are on the holy mountain of Satruniya in Guzerat. There, on the top of the mountain, is an image, hewn out of the solid rock, of Aninath, the holiest of all the saints they worship. On the heights around are marble shrines; and in the dark recesses images of the Aninath and the other saints of the Jains; the alabaster statues dimly lit up by silver lamps. "The air is perfumed with incense, and the female votaries, glittering in scarlet and gold, move in circles barefooted over the polished floors, chanting their monotonous but not unmelodious hymns. The mountain is one of the first places of Jain pilgrimage, the bridal hall of those who would marry everlasting rest. Many legends are told of fabled kings, who, by their austerities and religious services on this sacred ground, have thrown off the intolerable load of sin, and attained the blessing of liberation." For the Jains, though they do not believe in *nirvana*, or extinction, endeavour in their religion to release the soul from the painful bonds of existence. They hold that the liberated soul will enjoy hereafter a spiritual life in some unknown paradise. The Brahmins, who overthrew the Indian Budhists at Sarnath, when Siva triumphed over Buddha, could never wholly expel the Jains, who live on to this day, a strange element in the population of India. The strife lasted, and is reflected today in the contention between the Saraogis and Baishnus of Kurja and Umballa. The objections now urged by the Baishnus at the latter place are—*first*, that the Jain idol is indecent; *secondly*, that the Rathjathra is forbidden by the Brahminical religion; *thirdly*, that the ceremony will disturb the public peace.

Monday, May 7.

—*Times of India:* "The Senate of the University of Bombay adopted, last week, on the recommendation of the Syndicate, a resolution which is likely to exercise an important influence on the development of education in Western India. Hence-forth the study of some branch of natural science is made compulsory on all matriculated students who wish to read for a degree. The University of Bombay has by that resolution taken a step in advance of any of its elder sisters in Great Britain, for none of these, so far as we know, have yet made the study of natural science compulsory on all their alumni; though all of them in some way or other have shown their appreciation of the great importance of these sciences, as instruments of education. The motives which have influenced the Bombay University are probably partly general and partly special. The general motives are the same as those which in England have led to the introduction of physical science into the curriculum of some of the largest and most successful public schools, and prompted the University of Oxford to the very large expenditure for the same purposes, which crippled seriously for a time the finances of the University. The special reasons are those which were lately developed by Lord Lytton in his brilliant and suggestive speech at the Convocation of the Calcutta University, and which have been frequenly urged by educational reformers in this Presidency of late years."

—*Bombay Gazette*: The following was telegraphed to the *Madras Times*:—"Kandy, May 3. The Bishop of Colombo has threatened to withdraw the licenses of the Rev. Mr. Cavalier and the Rev. P. Peter, of the Tamil Cooly Mission. Three months' grace, however. has been allowed. The ground of the Bishop's action is the proposed new church at Pusselava. They are charged with organizing division."

—The *Civil and Military Gazette* publishes the following warlike rumours, which we give "under reserve":—

The Russian Government has addressed the Ameer through the Khan of Bokhara, that the Czar places full confidence in his alliance. Since the rupture with the British, he assures the Ameer of support in money and troops, and promises aid in effecting the restoration to Afghanistan of territories wrested from that State. The Bokhara Ambassador has been permitted to return with due ceremonials.

Ibrahim Khan, sent from Herat to the Shah of Persia, was well received, and has now returned. He brings a letter from the Shah to the Ameer, recommending Ayub Khan to his favour. Frequent correspondence and interchange of courtesies and presents pass between the Governors of Meshed and Herat. Sirdar Mahomed Khan and the Ameer have thanked him for his services in bringing about a friendly understanding with the Governor of Seistan. Nowroz Khan, it is believed, will be restored to favour. Efforts continue to be made to obtain the release of Yakoob Khan. The Akhoond has exhorted the Mullahs of Terah to lay aside the sectarian quarrels of Shia and Sunni, and join heart and soul in the jehad.

—*American Paper:* "Frederick Douglass, once a fugitive slave, and a laborer on New Bedford wharves after his escape from bondage, who could hardly read or write in early manhood, and who has been subjected to innumerable insults on account of his dark complexion, now holds a conspicuous, lucrative, and honorable office at Washington. The President has well improved his first opportunity to give a representative colored man an assurance of his contempt for caste prejudices, and leading Southern senators, ex-slaveholders and ex-Confederates have voted cheerfully for the freedman's confirmation, while a member of the old Washington aristocracy has asked for the privilege of becoming one of Mr Douglas's bondsmen.

Tuesday, May 8.

—*Bombay Gazette:* "Some of the Evangelical clergy are (the *Birmingham Post* says) looking forward with much anxiety to the decision of the Judicial Committee in the Ridsdale case, and are also alarmed by the obvious tendency towards the growth and influence of Ritualism in the Church as indicated by recent movements, culminating in the demand of the High Anglican party for practical supremacy of the Church over the State. It is not unlikely that secessions on these grounds may take place, on the part of those who feel the responsibility of retaining their connection with a Church which is thus to so great an extent divesting itself of its Protestant character."

—*Times of India:* In the Chinese quarter of San Francisco there is a fine Maltese cat that has developed the habit of indulging in opium smoking. She makes her head-quarters at one of the principal dens of the locality, and perching herself in front of the recumbent smoker, eagerly inhales the smoke escaping from his nostrils and mouth. She will keep her position for two or three hours, until overcome by the fumes, when she rolls herself up in a ball and sleeps off the effect of the drug.

—*Lucknow Witness:* We are happy to see by the April number of *On Guard* that the Soldiers' Total Abstinence Association now numbers in its grand total 9,717, of whom 8,777 are men, 940 women and children. When the roll can show a solid battalion of ten thousand men, as we trust it may by the close of this year, a general celebration, and a handsome testimonial to Mr. Gregson, the indefatigable Secretary, will certainly be in order.

—In the periodical called *China's Millions*, edited by the Rev. J. Hudson Taylor, in the interests of the China Inland Mission, we find the names ot the 18 provinces of China. Our readers will be interested to read the translations of them. The first nine which are given are those back from the coast which are as yet unevangelized, that is, have had no mission stations in them. Here they are: Willing Reverence, West Passes, West Hills, River South, Four Streams, Cloudy South, Noble Land, South Lake, Broad West, Broad East, Happily Established, Forked Streams, River Province, East Hills, Direct Rule, North Lake, River West, Peace Province.

Direct Rule, or *Chih-li* is the most northerly, and includes the capital, Pekin. It is the Viceroy of this

Province, Li Hung Chang, who has recently shown so much enterprise in purchasing steamships, and is esteemed the foremost man of the Empire. Happily Established is the translation of Foh-Kien, the Province in the South, whose capital is Foochow, where the American Methodist Missions have had so much success, and are now in truth "happily established." Cloudy South is the translation of Yun-nan, the frontier Province toward Burmah, where the political weather have been very "cloudy" of late, and bids fair to continue so for some time.

Wednesday, May 9.

—*Times of India*: The *Levant Herald* says that from the 24th to the 31st of March, inclusive, there had been 21 fresh cases of plague in that city, and 35 deaths. The Sanitary Board has given orders to isolate all plague-stricken persons, but difficulty is experienced in carrying out this order in consequence of the over-flow of the River Tigris. Apart from Bagdad, the public health in the rest of Mesopotamia is tolerably good.

—One of the *Pall Mall Gazette's* German correspondents writes:—Deaths from hydrophobia which have occurred recently in the Prussian-Rhenish province have called the attention of the Government to the practice, much prevailing there, of having persons who show symptoms of hydrophobia treated, instead of by a medical man, by a Roman Catholic priest. The consequences have naturally enough and invariably been disastrous to patients. Another superstition existing in the Rhenish province is the belief that the bite of dogs which have been burned with the Hubertus key can never be dangerous, and this belief is producing a large revenue to a Belgian convent, which sends out emissaries with Hubertus keys to perform this interesting operation. The Prussian Government has now, in order to prevent further mis fortunes, reminded the Roman Catholic clergy of a Government decree, according to which the clerical treatment of persons showing symptoms of hydrophobia can be commenced only when it has been proved to the priestly operator that the person bitten is already under medical treatment.

—The Spaniards continue to be much exercised in purely speculative endeavours to find a suitable consort for their Sovereign. Some wish him to marry the Princess Blanche of Nemours, others the Princess Clotilde-Stephanie of Belgium; a third party urge the desirability of a union with the House of Hohenzollern. A good many are sworn champions of the Princess Beatrice of England, and glibly suggest that Gibralter might form part of her Royal Highness's dowry—an arrangement which would, no doubt, be extremely pleasant for the Spaniards.

—The *Paix*, a Belgian journal, says, in reference to the movement for the exploration and civilization of Central Africa in which the King of the Belgians has taken the initiative, that it is purposed to start two expeditions, comprising each about 1,500 men, of whom one-half are to be negro porters, nearly simultaneously, one from Loanda towards the east, and the other trom Zanzibar towards the west. It is supposed that they will be able to meet on the plateau from which the Niger and the Zambesi descend, three or four months after their departure from the coast. It is certain that several millions of francs will be disposable for the enterprise in 1878.

Thursday, May 10.

—*Times of India*: A deficiency is said to be expected in the American wheat crop. This will stimulate the demand for the Indian article, now its acknowledged rival in the home market, and should also lead to some alteration in the respective sowings of cereals and cotton, tending to strengthen the latter.

—The despatch from Home on the Fuller case is of considerable length, going fully into the various questions raised at the time of the occurrence.

—The Italian Government has expressed in warm terms it sense of the courtesy shown to the Italian representative at the Imperial Assemblage at Delhi.

Friday, May 11.

—*Bombay Gazette*: Simla, May 10, News from Khelat states that the Bolan telegraph is completed to within thirty miles of Quettah. An office is opened at the head of the Pass.

We have received information to the effect that the Arabs to whom a *Jehad* was preached a short time ago at Jeddah and Mecca have declined to respond with active service. In fact, the outcry against Christians has been received with the greatest coldness by the tribes in many parts of Arabia.

—*Times of India*: At Tanna, as well as Coorla, there has been a very sharp attack of cholera, and the prospect is scarcely pleasant to us in Bombay We hear from excellent authority that up to the 8th instant one hundred persons have been attacked at Tanna alone. Of these sixty have died, twenty-six have recovered, and fourteen are under treatment, so that the disease evidently appeared in a bad form. We are, however, glad to learn that the daily number of seizures is lessening.

—The Lieutenant-Governor of the Punjab has decided on constituting a permanent Committee to consider what text-books shall be prescribed for the use of schools and colleges, and also to determine what works shall be purchased for district schools and Government colleges out of the annual budget grant. Half of the members are to be nominated by the Punjab Government, and half by the Senate of the Punjab Uuiversity: there will be no native members, the dutis of the Committee being confined to the selection of English books.

—*Overland Mail*: Capt. Burnaby has returned to London from his tour in Asia Minor. Notwithstanding the excessive fatigue he has undergone, the captain is in exeellent health and spirits.

Amongst the deaths recorded this week are—Gen. W. Wylde, C. B., R. A.; Major-Gen. J. Pottinger, C. B., R. A.; Lieut.-Gen. Sir B. Cuppage, K. C. B., col. camdt., Royal Art.; Major Robert McEwen; Dep.-Commy.-Gen. A. C. Crookshank, C. B,; Lady Frances Pettiward; Mr. E. C. Ravenshaw, late B. C. S.; and Mr. John Bird, late Madras C. S.

Great sorrow has been evinced by all classes in Constantinople at the sudden death of Mrs. Hobart, the greatly esteemed wife of Hobart Pasha, who expired on April 6, during her husband's temporary absence while he was inspecting the fleet.—

At the funeral, which took place on the followiug Sunday, not only the English colouy, but representatives of almost every nationality in the Turkish capital, were present. The Sultan sent his aid-de-camp, Col. Ahmed Ali Bey; several Pashas, and many other Turkish officers, also took part in the ceremony. The conffin, which was carried by British men-of-war's men, was heralded in the procession by a number of Turkish seamen, and messages of condolence were sent from all sections of the Turkish community. As bearers of the pall eight of the best known English residents officiated. The body and the mourners were conveyed in three large steamers to Scutari cemetery, where a choral service was performed, many ladies kneeling by the side of the grave.

Father Hyacinthe's first Sunday lecture in Paris appears to have been a great success.—

It was delivered on April 15, in the Chateau d'Eau, which was filled by an audience numbering 4,000 persons. Among those present were some of the greatest speakers in France, M M. Lauchaud, Jules Favre and Challemel Lacour, who went, it may be surmised, not so much from interest in the subject, as to study the manner of one of their peers in the field of eloquence. Father Hyacinthe's appearance on the platform was greeted by three rounds of vehement and unanimous applause, and perfect silence prevailed when he prepared to speak. At allusion to Montalembert one of the audience whistled loudly, and was immediately turned out. This was the only disturbance that occurred.

Miscellany.

—*The Christian*,

—Pastor Theodore Monod now spends a large portion of the year in Paris, labouring with our beloved brother, the Rev. R. W. McAll, in the noble work of evangelization amongst Catholics (mainly) with which your readers are so familiar. The following extracts from last month's number of the *Bulletin de la Mission Interieure* will show how this example is being followed in other parts of France, and with what avidity the Gospel is often received:—

—Pastor Fournean thus writes of his visit to Clermont-Ferrand, an important town in the centre of France:—"On the morning of Monday, the 19th, I left for Clermont-Ferrand. M. Oscar de Robert, pastor of the Free Church, was waiting for me at the station. After dinner I went to the chapel; the whole of the little church was gathered there—about 100 in number. It was a very good meeting. But here our difficulties began. M. de Robert had advertised in the papers three addresses at the Mairie of Clermont, the Mayor having kindly placed at our disposal a large room in that building. But it seems that this magistrate had no right so to act, so that we had to go on Tuesday evening to see the Prefet, who at first declared that he could not authorize the address. Full of courtesy and good intentions, however, the Prefet telegraphed to Paris, and received the next morning a telegram from M. Jules Simon, telling the Prefet to 'tolerate' these lectures, on the ground that 'there was more danger in refusing than in granting the authorization.' In fact, a crowd had on Tuesday evening besieged the Mairie, and had appeared dissatisfied at being refused entrance. On Wednesday evening then, by virtue of the Ministerial 'toleration,' I delivered at the Mairie, before 400 persons, an address on 'The Origin of Protestantism.' For the first time justification by faith was proclaimed in the Mairie of a clerical city.

—"The next morning we were again summoned before the Prefet, who announced to us that fresh instructions had arrived from M. Jules Simon, explicitly prohibiting the delivery of the second address at the Mairie, and declaring that religious addresses were amongst those which 'could on no account be authorized.' We then inserted an announcement in the *Moniteur du puy de Dome* to the effect that the second address would be delivered at the evangelical chapel, which is in an out-of-the-way part of the town. We despaired of any success. But, notwithstanding the bad weather, the chapel was filled long before the hour. Amongst the audience were represented all classes of society—many, certainly, who had never crossed that threshold before. Professors from the University and the High School, tradesmen, ladies members of the National (Protestant) and Free churches, formed a magnificent audience, the greater part of whom remained standing for an hour and a quarter. I made no allusion to the administrative incident, but exalted the Bible and its teaching, which elevates the soul, makes true men, and opens the way to true liberty by the elevation of the conscience, whilst in the countries where this Word is not preached everything decays and dies. I concluded by a patriotic and religious appeal to my audience, and to the country at large, which can only raise herself again by the Gospel of Jesus Christ. The audience applauded vehemently."

M. de Robert adds to these details the following:—"The day after the second address I received a visit from a manufacturer in the town, who asked, on behalf of himself and some of his friends, if we would lend them a room in order that they might set to work to study the Bible, hoping by this means to continue the movement, and to succeed in freeing some souls from Catholicism. The same day another gentleman, a wholesale factor, came to request of me a Bible, as he wished to become acquainted with it; he added that several of his friends had the same desire. Both of these were at our service yesterday, and brought with them their Bibles, There were also several other strangers, evidently as a result of the addresses during the week."

Selections.

THE BIBLE FLOWER MISSON.

The following encouraging incidents are given in "Woman's Work," as illustrating the work carried on:—

THE LITTLE PARCEL OVER THE EMPTY BED.

I was struck by a man one day who, without looking at the flowers at all, searched eagerly for the text. I said at once, "Oh, I see you can read." "No, Miss," he said, "but that man reads them to us every morning," pointing to one standing at the table. "We keeps all ours together over there on the nail." He pointed to a nail over an empty bed. "Oh, he was a good one, the boy who lay there." "Where is he now?" I said. "Dead, Miss—dead a fortnight ago. We keep ours there, but his are on the shelf." Another man then took down a little paper parcel, and laid it on the table. "Them are his," he said; "he did prize them so, and we're keeping them for his niece." The man opened the packet as he said this, and showed me about six or eight text cards. They were the only things he had to leave. "A poor legacy," one might exclaim. No one, however, seemed to think so there; and as we talked over the life of this child of God—how he had, like his Saviour and Master, lived and loved and spoken and acted for the glory of God,—we felt that the seed had taken deep root in his heart, that the plant had been nurtured and tended, and now the whole ward seemed full of the perfume of fairer flowers than ever bloomed on earth. We may hope for even greater blessings on this rich legacy of truth. No doubt many a prayer had been breatbed by W. R. for her to whom he bequeathed his treasure.

LIGHT AT EVENING TIME.

In offering the bouquet to an aged man, some eighty years of age, I asked him to take God's gift of Eternal Life, just as he would take the little flowers from me. As he took them he burst into tears, saying, "I could never see it before; not all the ministers, nor any one, could make me see it." Then I said, "Do you know by taking this precious gift you have given joy in the presence of the angels of God?" The old man quivered again, and with tears said, "Oh, won't my wife be pleased! She has been praying so long that I might be saved. When she comes to see me to-morrow, I shall give her the text and the flowers." The next time I went eagerly to his bed, but it was empty; that very day his wife had

come and taken him away, and I have not seen him since.

THE TRAM CONDUCTOR.

Returning from the Infirmary one afternoon, I had a few remaining bouquets in my basket, and handed one to the Tram conductor. He took it quietly, read the text, "If any man sin, we have an advocate with the Father," then showed it to a man standing by him, who evidently wished to avoid the subject, and turned away. The conductor came up to me, and inquired whether I knew——. Upon my answering "No," he seemed disappointed, so I waited an opportunity to ask him his reason for inquiring. He said she had visited him in the hospital, and procured him his present situation; that he had written to her, but was not sure if his letter had reached, and he did so want her to know that he was "trusting" as she left him. I took her address, and promised to write myself, and upon leaving the tram, he repeated, "Please, lady, don't forget to tell her I am *trusting*." In reply to my note, Miss——informed me that she had been visiting this man from the East-end depôt of the Bible Flower Mission. He had received the Word of Life, took it home to his wife, who also received it, and, as he said, "Himself believed, and his whole house."

THE MESSAGE OF THE SNOWDROPS.

In the beginning of the year, some snowdrops were sent by post just as we were leaving the depôt. We put on the texts—one amongst the many was Isaiah i. 18—and started for——. These words came to the hands of a young man, who had lost one of his legs in a railway accident which had just happened. He had been asking the nurse for some one to speak to him; she, knowing it was our day for visiting, came out to the court-yard to meet us, with a request to speak to this patient first. As we presented the snowdrops, and read out that invitation, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow," he said, "He had been a great sinner; would the text suit him? he did want to be saved;" and we had the honor of rejoicing over this man coming to the Saviour, and finding Him to be the All-sufficient One, able to "save to the uttermost." He was in a long time, and it was a privilege to visit him, his bright happy face cheering all in the ward.

AN INVALID COMFORTED.

She had been in bed for some weeks, and the first day she got up I chanced to go in with a bonquet. The tears came welling up when she saw the sweet rose and carnations. "Oh, so very kind," she said, when told how they came; "I'm sure it is a comfort to have such kind Christian friends." Next day I called she was much better, and able to go about the house a little. "Oh," she said, "those flowers was nice you left last time. I went out of the room a bit, and when I come in again they was just beautiful, such a sweet smell—made me think directly of the Lord Jesus, how He had always such a rich perfume; and I prayed to be like Him, and shed a fragrance wherever I go."

THE SPANIARD AND THE FLOWERS.

On seeing a new patient in the men's ward, the lady from the Bible Flower Mission was about to address him, when the nurse remarked, "It's of no use your giving him a text, for he is a Roman Catholic, and besides, he can't speak a word of English." "Never mind," answered the visitor, "I will offer him a bunch of flowers, and then see what I can do." But what about a text? Surely it was the Lord's doing that, for the *first* time, she had brought one witten in French. Hoping that he could understand that language, and selecting a pretty bouquet, she offered it with a silent prayer for help and blessing. The Spaniard seemed very pleased with the flowers, and listened attentively to the text—a most appropriate one: "There is one mediator between God and men, the man Christ Jesus." After pointing him to the Great High Priest, she asked if he would accept and read a Spanish Bible. This he refused to do, saying, "No, I cannot for it is a bad, forbidden book; besides, I shall leave the Hospital early to-morrow morning." Nevertheless, I will send you a copy," was the reply. With great difficulty the lady procured a second-hand Spanish Bible, and sent it off just in time for him to take with him.

Months passed by, and again the Spaniard was a patient in the Hospital. After a warm greeting, he said, "I have read the book you gave me, and have found in it *la verité*." The seed had fallen into good ground, and oh, what joy to be permitted to see the precious fruit. After a month or two he expressed an earnest desire to devote his life to working for the Lord among his own countrymen. He is now a student in Mr. Guinness's college, and by-and-by we trust that he will carry the good tidings of a Saviour's love to many a poor dark soul in Spain.

A second extract from a letter received, says:—

"I was so pleased to hear from you, I wanted to thank you, for it was through you that my heart was turned towards our Lord Jesus Christ. I shall never forget that Wednesday afternoon. I have the same flowers now as you gave me at the time. I tell you from my heart that I have found Jesus Christ, and I begin to love Him more and more, and every day I find I am getting more contented and happy. If I am not asking too much, I should like to have that beautiful hymn you used to sing, 'Wash me as white as snow.'"

A CABMAN'S TESTIMONY.

A cabman sees us leaving the depôt so heavily laden with baskets of flowers, that we feel it necessary to hire him to convey us to the Hospital; he eagerly gets down, and on receiving a bouquet and text, seems as delighted as if he had had a great treasure given him. We visit a Hospital, and keep him waiting all the time, and then proceed to another; here we say, "We will dismiss you, on account of the time necessary for visiting;" and on asking his fare, he says, "I don't want any money, ma'ma. I'll wait for you while you visit, and take you wherever you're going for nothing, for you have been spreading the Word of Life, God's Word, and I know the value of it. I know what it has made me, and therefore can do for others. I have been praying for you all the time."

THE ELEVENTH HOUR.

Tread softly as you approach this bed; in the next a woman is dying. The visitor reads the text, "Behold, now is the accepted time. Behold, now is the day of salvation." The patient's eyes fill with tears as she points to the dying woman, and says, "Ah, that poor thing was always telling me that, and saying I must not put off." As the visitor leaves the ward, she is told that the dying woman was one who threw the flowers away the first time they were offered her, saying, "I don't want your flowers, and your text is worse," but that afterwards she picked up the flowers and read the text, and from that time was glad to receive both. The Lord gradually opened her heart to the truth.

THE NURSERY AND THE ASYLUM.

At our Hoxton Nursery there was one dear little fellow who could not learn a verse by heart. Long had ——— tried to teach him those three precious words, "God is love." No; he could not remember them. But one day the flowers came, and round his own little bouquet were traced these very same words. He was so delighted at their being sent to him like that, that the difficulty was soon gone. The little gift of flowers seemed to write on memory, and we hope on heart, at once, "God is love."

Now we will visit a Lunatic Asylum. Standing by the window is a lady, to whom we offer a bouquet with the label "God is love." She gracefully returns it, saying, "I have known that long, very long; now give me His special message for me to-day;" and dipping our hand once more into the basket, the next flower label bears the assurance, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee" (Isaiah xxvi. 3), which she accepts with, "Ah! that is the message to me, the very message I need to-day."

CHEERED EVEN IN BLINDNESS

A bouquet was one day given to a patient just arrived from Singapore. Being quite blind he could not see the flowers, but was charmed with their sweet perfume, and listened most attentively to what was said about the text. On inquiring for him the following week the lady heard he had left, and gone to an hotel near. She found him in deep distress at his total loss of sight, and taught him the raised letters, aad visited him weekly. He was was very anxious about his soul, but could not see that his sins were laid on Jesus. The lady supplied him every week with books in Dr. Moon's type, from the library so kindly given by Sir Charles Lowther. The entrance of God's Word has given him spiritual sight, and though all around is dark there is light and sunshine within, for the can say, "Whereas I was blind, now I can see."

The variety of the circumstances indicated by these cases will suffice to prove how graciously the Lord has owned the work of this Mission, and how sweet has been the message spoken through the flowers.

We give, in conclusion, an extract from the note appended to the report, in reference to the future working of the Depots. The work which has been described in the foregoing pages as a united work, under one organisation and set of rules, has been, by the desire of the East End Deport, revised, and at the last meeting the Committee decided that each depot should work independently; Mrs. Pennefather being invited to carry on the Mildmay Depot in connection with her work, already so extensive; that Miss Macpherson carry on the East End Depot in connection with her large Mission work; and the Fulham Road Depot be also separate. Contributors can send to either according to their own discretion or convenience.

It may be encouraing to know that the year's totals show a distribution of no less than 224,136 bouquets of flowers, with Scripture texts attached. The addresses of the four leading Depots, and the days on which flowers are received, are as follow:—

CENTRAL DEPOT—9, Laurence Pountney Hill, E. C. Wednesday and Thursday.

HOME OF INDUSTRY—Commercial Street, Spital-fields, E. Wednesday and Thursday.

CONFERENCE HALL—Mildmay Park, N. Wednesday and Thursday.

PARK CHAPEL CHRISTIAN INSTITUTE—321, Fulham Road, S. W. Wednesday.

HOW TO ADVISE INQUIRERS.

BY REV. JOSEPH COOK, BOSTON, U.S.

NOT a few of us are likely to be called upon this winter to advise inquirers after the religious life; and perhaps some of us will think it sufficient to say, "Read good books," "Converse with pious friends," "Attend church." A man might die doing all these things, and die unsaved. What is salvation? Deliverance from the love of sin and the guilt of sin. Shall we say to the soul which as yet is disloyal to conscience, "Listen to the best public, and read the best printed, discussions of religious truth"? A man might die doing that, and die unsaved. "Attend devotional meetings; throw yourself into those assemblies where the union of many minds and hearts in one purpose, and that the loftiest, makes religion contagious"? A man might die doing that, and not die free from the love of sin or from the guilt of sin.

Of course you will not understand me to undervalue these tried and crowned instrumentalities for the religious awakening and culture of the soul. They are efficient; they are not sufficient. Nevertheless, many who call themselves intelligent Christians give no other than this dawdling, unscientific, completely unbiblical, and often incalculably mischievous, advice to the religiously irresolute.

Will the use of stereotyped religious phrases make our advice sufficient, if it is followed, to save a soul from both the love of sin and the guilt of sin? "Look to Jesus," you say. Surely a man might do that in the sense in which many understand the phrase, and not be free from the love of sin or the guilt of sin. I do not say that any soul can do that intelligently and not be saved. What misunderstanding is there of that phrase, and of the hallowed expression, "Come to Jesus"! Some say, "Believe that Jesus is Christ, and you shall be saved. Do you believe that Jesus is God? then you are saved." I have heard that statement made in not a few inquiry-rooms; and a more infamous disloyalty to both Scriptural and scientific truth cannot be imagined than the assertion that salvation comes from merely believing that Jesus is the Son of God. I know where I am speaking and what I am saying, I hope. It is not unfamiliar business to me to study the holy of holies of a religious awakening, for it was my fortune for some years to act as evangelist in part, and I have often found in that innermost shrine the most ghastly misconceptions, doing immortal mischief. The religiously irresolute must be allowed to rest in nothing which does not involve their immediate and total self surrender to God as both Saviour and Lord.

Your Romish priest comes to the dying soldier on the battle-field, and there are but a few minutes for religious conversation. He holds the crucifix before the eyes in which the film of death is already visible, and says, "Believe that Jesus is Christ, and you will be saved." That is enough to make a wise man insane. That is to slay, perhaps, not only life but immortality. How does the poor, doubting, weak, trembling soul understand that language? Perhaps he has no other meaning conveyed to him than that if he believes that God was in some way in Christ, he will be saved. Beyond all controversy, he might believe that, and not be free from the love of sin or the guilt of siu. We read on high authority that the black angels believe as much as that, and tremble. We must beware of falling into the Romish error of confounding assent with consent, or belief with faith. In the name of the Bible, no less than that of science, we must beware of advising the unconverted to do anything that does not include immediate, total, affectionate, irreversible self-surrender to God as both Saviour and Lord.

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TELEGRAPHIC NEWS.

Berlin, May 3rd: The *Semi-official Provincial Correspondenz* of to-day in an article lays stress upon the pacific yet admonitory character of the speech, lately made by Field Marshal Count Von Moltke in the German Parliament towards France, and states that Prince Bismarck has expressed his concurrence with Count Moltke's remarks on the occasion.—The Emperor of Germany has arrived in Strasbourg, and will afterwards pay a visit to Metz.

Constantinople, 3rd: The Turkish authoritis have ordered the evacuation of the district around Tultcha.—The Russians have blockaded the Danube below the Pruth by means of torpedoes. All vessels bound up the river are now peremptorily ordered back.—Several Turkish ironclads engaged the Russian batteries at Ibraila this morning, and after bombarding the town for two hours withdrew.

St. Petersburg, 3rd: Russian official despatches announce that the fighting near Kars has up to the present been indecisive.

London, 4th: In last night's sitting of the House of Commons Sir Stafford Northcote (Chancellor of the Exchequer) in reply to a question said that England was not prepared to consent to the exclusion of war vessels from the Suez Canal, but that she would take steps to afford protection to the Canal.—Mr. Gladstone notified his intention to move a series of Resolutions on Monday next, requiring the Government to continue to exert its influence on behalf of the oppressed Christian subjects of the Porte, and to exact the needful changes in their condition from the Ottoman Government. The leaders of the Liberal Party disapprove of Mr. Gladstone's intention, and will move the previous question. The Conservatives will then submit a formal motion upon the policy of the Government.—Numerous meetings have been held by the Liberals in support of Mr. Gladstone.

St. Peterspurg, 4th: The Russian Army in Roumania is detained by bad weather from advancing, meanwhile the Turkish Army on the Danube remains on the defensive.

Constantinople, 4th: The Ottaman Government has proclaimed the blockade of the Russian Littoral on the Black Sea.—Official despatches received by the Turkish Government state that the Russian forces are advancing towards Kars, and that Ahmed Mukhtar Pacha has left Kars, in order to prevent the Russians from cutting off all communication between that place and Erzeroum.—A Committee of the Council of Delegates of the Egyptian Parliament, in response to an appeal from the Khedive, have decided to levy an extra war tax of £480,000 sterling to defray the cost of the troops being despatched to Turkey. The Khedive has informed the Sultan that the Egyptian contingent he is sending to Turkey will be increased to 12,000 men, and that the remainder of the contingent will stay behind for the protection of the Suez Canal.—In consequence of the Convention agreed upon between Russia and Roumania, the Porte has sent a Note to the Powers protesting against the same and has suspended the functions of the Roumanian Diplomatic agent here.—The Porte has resolved to abandon its intention of expelling all Russian subjects from Turkey.

Vienna, 4th: In to-day's sitting of the Austrian Chamber of Deputies, the Minister of the Interior, in reply to a question as to what policy Austria intended pursuing in the Turco-Russian War, said that Austria would observe neutrality, at the same time reserving to herself liberty of action to protect Austrian interests.

St. Petersburg, 4th: The whole of the Russian army has been placed on a war footing.

England, 5th: Active military preparations are being made in the English arsenals and dockyards.—The *Times* of to-day announces that seven Regiments of Cavalry, four Brigades of Artillery, and fifty-nine Battalions of Infantry, including four Battalions of the Guards, have been placed on the roster for service abroad if required.

Constantinople, 6th: The Sultan of Turkey has received the title of "Defender of the Faith." The Porte has consented to the protection of Russian subjects by the German Embassy.

London, 7th: Latest advices from the seat of war in Asia Minor state that Russians have completely invested Kars, and that they have twice assaulted it, and each time been repulsed with heavy loss, defeated, and compelled to fall back.—The British Ironclad Squadron, lately ordered to Corfu from Malta, has now received orders to *rendezvous* off the Island of Crete,—Latest advices to hand from Cape Town state that on the 12th April the British Government annexed the Transvaal, and that special delegates were about to be despatched by the Republic to Europe and America to protest against the annexation. It is not, however, thought probable that an armed resistance will be offered to our forces.—The despatch from Lord Derby in answer to Prince Gortschakoff's Cicular Despatch, justifying the proclaimation of war against Turkey, has been published. It repudiates the arguments set forth by Prince Gortschakoff, and declares that the Emperor of Russia therein violates the Treaties of 1855 and 1871, separates himself from the European concert, and departs from the rule he himself had consented to. Since Russia has assumed to act in the interest of England and the European Powers, the British Government now declares that the decision arrived at by Russia cannot have its concurrence or approval. Russia has declined to reply to the above despatch.

Berlin, 7th: During the visit of the Emperor of Germany to Metz the Cathedral there was partially destoryed by fire.

London, 8th: In the House of Commons last night Mr. Gladstone unexpectedly withdrew the most obnoxions portion of the resolutions which he had notified his intention of moving. The Marquis of Hartington accepted the remainder, and a debate ensued, during which Mr. Gladstone vigorously attacked the policy of the Government. Sir H. D. Wolff moved an amendment, proposing the rejection of Mr. Gladstone's resolutions. Mr. Cross declared that Russia was answerable for the rupture in the European concert, and that if the Emperor of Russia adhered to his promise not to attack Constantinople no question as to English interests could arise.—The House approved of an adjournment of the debate till Tuesday.—Conflicting accounts continue to be received of the fighting before Kars.—His Imperial Majesty the Czar has arrived at Moscow.—In the House of Commons last night, a scene of indescribable tumult and confusion ensued on Mr. Gladstone's withdrawal of a portion of his resolutions.—The speech made by Mr. Cross is generally praised. In it he expressed abhorrence at Turkish misrule and clearly defined England's Eastern policy, which, he said, was to protect the Suez Canal and guard Egypt, and not permit any interference with the freedom of the passage of the Dardanelles and Bosphorus, not merely for the sake of England alone, but for the sake of Europe and mankind in general.

Constantinople, 8th: Several Turkish ironclads are bombarding the Russian positions on the Danube.—In a speech made by Prince Charles of Roumania to-day, he complained of the Turkish attacks on the Danubian ports, and said that he regarded a war with Turkey as inevitable. The German and Austro-Hungarian Ambassadors at the Porte are returning to Constantinople.—The Turkish batteries at Widdin are bombarding Kalafat and the Roumanian batteries are replying to their fire. The Russian troops are moving towards Giurgevo.

Berlin, 8th: The *North German Gazetto* of Berlin states that General Kameke, the Prussian Minister of War, has resolved on increasing the German Army in Alsace and Lorraine

Florence, 8th: The Italian Senate has rejected the Ministerial Bill dealing with Clerical abuses.

London, 9th: In the House of Commons last night, Mr. Hardy (Secretary of State for War), in reply to a question, denied the announcement made in the *Times* of the 5th instant that a force as stated had been placed on the roster for sevice abroad if required. The Debate on Mr. Gladstone's resolutions was resumed. Mr. Lowe attacked the Government, and Sir J. Holker (the Attorney-General) and Lord John Manners (Postmaster General) made speeches in defence. The House approved of an adjournment of the Debate till Thursday.—His Imperial Majesty the Czar arrived at St. Petersburg yesterday.

Constantinople, 9th: A heavy cannonade is going on at the different points of the Danube and it is expected that the Russians will shortly attempt to force the passage of the river.—Advices from the seat of war in Asia Minor state that the Russians are reconnoitering in Armenia but that no further fighting has taken place.

St. Petersburg, 9th: An insurrection against the Russian rule has broken out in the Province of Terek and reinforcements of Russian troops are being despatched thither to quell the rising.

London, 10th: H. R. H. the Duke of Edinburgh, on board the Ironclad Sultan, has gone to Crete, and will afterwards proceed off the Suez Canal in her.

PASSENGERS SAILED.

Per P. and O. Str. *Assam*:

For Southampton.—Mrs Fraser and infant, Mr and Mrs A C Brett and child, Mrs C A Daniell and child, Dr W Carey, Mr and Mrs Graham Peddie, Mr Blennerhossett, C S, Capt and Mrs Collen and three children, Col A P Chessyire, Mr William Brewty, Mr and Mrs Easton, Mr Alfred Edginton, Mr R M Chambers and infant, Mr G B Thompson, Mrs Robinson, Mr and Mrs Englebright, Col and Mrs Dundas and child, Miss Dundas, Miss Goodall, Lady Temple, Mrs Buckland and two children, Mr W R Payne, Mr G C Brooks, Mr S Steadman, Dr Geo Mason, Lieut R Brenton, Mr G Ayling, Mr Higgins, Mrs Godfrey and three children, Dr and Mrs Thorp, Mr L H Phillips, Capt G F L Marshall, Mr R H Adam, Mr C M Hogg, Mr Collingridge, Mr H R Craig, Mr J Olding. Capt Alves, R E, Mrs Hemans and infant, Capt and Mrs Carter, Major Hogg, Mr C Hackett, Mr J Carter, Mr T M Candy, Mr and Mrs Watson, Mr R D Mehta, Mrs Browning, Mr Burgalar, Mr Suggett, Mr Berry, Mrs Gossett, and Lieut Hassard.

For Brindisi.—Mr E G Jenkinson. Mr Harold R King, the Hon C Boulnois, Major Merewether, R E, Lady Agnes Daniell, Mr J D Davies, Mr W A Kingston, Mr Kirby and Capt S C Halliday, R A.

For Venice. Mrs Hatch, Mr and Mrs W Macauley, Dr Colvin Smith, Mr F A Mackinnon. Mrs Langley and two children, Major W S Brown, Mr W Bull, Mr Alex Don, Mr Geo Waddington and infant, Mr J T Woodroffe, Mr J Burgess, and Mr John Blees and a Gentleman.

For Suez.—Mr R H Simonds, Mr Peel, and Mr and Mrs Primrose and child.

For Aden.—Mr and Mrs Barker and infant.

PASSENGERS ARRIVED.

Per P. and O. Str. *Surat*:

From Southampton.—Mr T Hobson, Capt Smyth, Lieut and Mrs Atkinson, Mr and Mrs Nugent and two children, Miss Nugent, Capt Maberly, Capt Gordon, Lieut and Mrs Richards, Mr H Scott, Mr F Read, Miss Simons, Mrs Mayers, Miss Hicks, and Mr Connor.

From Brindisi.—Mr T Linton, Mr H Gordon, Mr G F Harcourt, Mr E Knocker, and Mr Holmswood.

From Suez.—Mr Tyn Houssein.

From Aden.—Lieut E Cassan, and Capt J De Costa.

Domestic Occurrences.

DEATHS.

BROOKS—May 5th, at 4, Clare Road, Byculla, Thomas percival, the beloved son of Mr. and Mrs. James Brooks, aged 3 years and 9 months

HUSSEY—May 5th, at Mount Road, Mazagon, from remittent fever, John Howard Hussey, aged 10 months and 12 days.—

AUSTIN—At Girgaum, on the 8th instant, of fever Jessie Austin the faithful Servant of Captain and Mrs Oldham

LEITH—May 10th, at Land's End. Malabar Hill, Evelyn Mary, the beloved wife of Edward Tyrrell Leith, Barrister-at-Law.

"BOMBAY GUARDIAN."

Subscriptions received from 5th to 12th May 1877 at the new rate.

Willam Chisholm, 5th July 1877, Rs. 1; G. Venn, 8th June 1877, Rs. 1-14-6; Rev. N. G. Cheney, 21st April 1878, Rs. 7-10; A. W. Forde, 3rd October 1877, Rs. 6; Mrs. Miles, 30th April 1877. Rs. 2; P. Hitchens, 7th May 1877, As. 8; Wm. Carrol, 31st May 1877, Rs. 1; G. H. Edwards, 24th April 1877, Annas 8; J. G. Tomlinson, 23rd June 1877, Rs. 1; Rev. Appaji Bapuji, 31st August 1875, Rs. 2: Mrs. E. Vanderstraaten, 30th April 1877, Rs. 6; J. Dow, 30th Sept. 1877, Rs. 3-13; J. G. Browne, 14th May 1877, As. 8; K. Rottenjee Rs. 5; E. T. Candy, 31st December 1877, Rs. 5; F. Pearcy, 31st Dec. 1877, Rs. 7-10; J. S. Haig, 1st May 1878, Rs. 7-10; John E. Hanley, 1st May 1878, Rs. 7-10.

Advertisements.

UNITED EVANGELISTIC SERVICE FUND.

THE following additional sums have been received in aid of the above Fund and are thankfully acknowledged:—I. K., Rs. 10; White, J. H., Lieut. Col., Rs. 15; (2nd donation) Lestock Reid, Esq., C. S., Rs. 25; G. M., Rs. 5; R. H., Rs. 5; A. H. D., Rs 5; G. Y., Rs. 5; J. F., Rs. 5; C. E. C., Rs. 32; A. R., Gordon, Esq., Rs. 5;—Present Total Rs. 965.

W. E. GORDON,
Treasurer.

11th May 1877.

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